

until one reaches "Le Docteur Pascal"; and one must admit that, although Zola had freely expounded his views elsewhere, the omission of those views from Ms novels was detrimental to him and them among those people who could not rightly understand any exposure of vice unless it were accompanied by preaching. Had he preached, the clergy, so many of whom believe preaching to be the chief function of their ministry, might well have been on his side, and even "Blackwood's Magazine" might then have hesitated to describe him as a man without a conscience.

But he contented himself with picturing vice as vile, and the viler he made it appear, the more was he abused, the more was he accused of wallowing in it, of giving full rein to filthy libidinous propensities for the express purpose of corrupting all who read him! That charge was repeated widely by the English press, as is shown by the hundreds of cuttings from London and provincial newspapers in the writer's possession. And Vizetelly & Co. were accused of having deliberately chosen "the very worst" of Zola's books for translation.

As a matter of fact, in 1888 they were selling all the novels that Zola had then written, with the exception of "Les Mysteres de Marseille," "La Confession de Claude,"

and "Le Réve," which last only appeared in Paris in the latter part of that year. The publication of those books had been going on for four years, unchallenged. Each new volume as it appeared was priced at six shillings, and subsequently lowered to three shillings and sixpence. A few volumes, in picture boards, were sold at two shillings and sixpence. But the critics rushed upon "The Soil," the English version of "La Terre," and one man, who